CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST....BE YE RECONCILED TO GOD.

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Original.

CLINTON INSTITUTE.

BY REV. J. M. AUSTIN.

In this paper of the 6th instant Br. T. J. Sawyer has explained the condition and wants of the Clinton Liberal Institute. Twenty thousand dollars are needed to place the institution on a permanent basis, and enable it to compete successfully with other institutions of like character. This sum may appear large in the aggregate; but if each Universalist in the State of New York was to contribute his proportion, how much would it be a piece? *Not more than twenty-five cents!* Shall we let this school die on our hands for the want of so paltry a sum? Shame! shame! Where is there a true Universalist whose ears do not tingle with mortification at the very thought?

Br. Sawyer states that six thousand dollars of this sum has already been subscribed, and inquires whether the remainder can be raised. How shall this question be answered? We all say, Yes! yes! it *can* be obtained, i.e. there is wealth enough in our denomination in this State to secure this sum, or twice its amount, if there is but a corresponding disposition to give. For my own part, I cannot doubt the willingness of the brethren to contribute according to their means, for so worthy an object, when they are made to realize its importance. Br. J. H. Tuttle, who is engaged in this business, was in Auburn a few weeks since, and brought the subject to the attention of the friends here. They yielded a ready and willing response, and contributed over five hundred dollars. Three years ago they subscribed and paid two hundred dollars for the Institute—making more than seven hundred dollars given by this small society, while raising many thousands for other purposes. I do not suppose the Universalists in Auburn are more liberal than in other places. But I state these facts to show what the people *can* do towards endowing an institution, when they set about it in sober earnest, and to inspire others to follow so worthy an example. If each society in the State of New York could contribute with like liberality, in accordance with their number and means, the twenty thousand dollars could be raised in a single week.

I need not dwell on the importance of sustaining the Institute at Clinton, and placing it beyond any contingency of failure. Every intelligent Universalist must realize this full well. All are aware of the immense influence such a seminary must exert in promoting our cause. All can see that our honor, our reputation, as a denomination, is pledged to the raising of this sum, and that richly merited disgrace will fall upon us, if we fail to do so.

There is one fact connected with this subject, which may not be known to our readers, and which is deserving of consideration. It relates to Br. Sawyer himself. In his statements regarding this matter, he has not told half the story, in respect to his position and sacrifices. He has staked all his hopes, all his prospects, all his prosperity, for the present at least, on the success of this undertaking. He has left everything, and thrown himself wholly into the work. Most people of comfortable means feel they contribute liberally, when they subscribe *ten* or *twenty* dollars for the Institute. Br. Sawyer, like most of our clergymen, is comparatively a poor man. But it ought to be known to the Universalists of this State, that he has sacrificed more than ONE THOUSAND DOLLARS of income the present year, for the privilege of—what? Reposing in ease and indolence? No! but for the privilege of going out to toil, and sweat, and beg, in behalf of an institution which, in every important sense, is as much ours as his! In Heaven's name, shall we stand idly by and see him struggle and perish in despair, in so noble an undertaking, and not lift our finger to assist him? Awake, Universalists of New York! Rally generously to his aid. One earnest effort and the work is accomplished. Our clergymen should present this subject from the desk, and converse upon it in their intercourse with their parishioners. The brethren, when they meet each other, should agitate it, and urge one another to mutual displays of liberality. Let all do *something*, however small, and the fund can be raised without difficulty.

Do you inquire, how you can act in this matter? I answer, Prepare yourselves to subscribe generously when the agent calls upon you. If he does not call soon, or if your location is such that he will not be likely to seek you out, do not wait for solicitation, but act *voluntarily* and *promptly*. A noble, generous soul, with a high sense of duty, and a warm interest in so good a work, will not delay to be *teazed* and *worried* out of a trifling sum. I pray you sit down at once, and write to Rev. T. J. Sawyer, at Clinton, N. Y., as follows:

"I hereby subscribe $100 (or $50, $20, $10, or even $5, as your means will permit,) to the Permanent Fund now being raised for the Clinton Liberal Institute, to be paid when the whole sum shall have been pledged."

Br. Sawyer, as already stated, has sacrificed more than one thousand dollars the present year, to enable him to continue his efforts in behalf of the Institute. Are there not *five* Universalists, or even *ten*, worth fifty thousand dollars, who will each subscribe as much as Br. S. has sacrificed? Are there not five or ten others, whose wealth amounts to twenty-five thousand dollars, who will give five hundred dollars each? Who will set the first example of noble generosity? Let his name be published to encourage others. I ask earnestly, why *should* not, why *will* not, the rich, overflowing with abundance, contribute at least *as much* for a confessedly good cause, as those whose means are very limited? Open your hearts, brethren! Give freely for that which you know o be a worthy purpose, and you will live a more peace-

ful life, and die far more happy, than to close your ears to the call of duty, and hug your riches to the last gasp of departing breath!

Original.

LETTER FROM BR. J. DOUGLASS.

It may not be uninteresting to you and your readers to hear a word from this part of our Lord's vineyard.

At present there are three or four societies in this Association, destitute of the preached word.

At Somerville we have a very nice Church and a good society, capable of supporting preaching one half the time. They are desirous of settling a minister, and I presume that if the right man should settle among them, he might engage at Antwerp, or some other place within convenient reach, the other half.

The Society at Somerville were left destitute by the late removal of Br. G. Swan from that place to Richville. This excellent brother is now laboring at Gouverneur, where he is doing a good work for our cause.

Gouverneur is a flourishing village, on the great thoroughfare from Watertown to Ogdensburgh, about forty miles from the former and twenty from the latter place. This is a new field in our cause, but promises to produce much fruit.

Our friends at Henvetton, a small village seven miles west of Ogdensburgh, have recently secured the labors of our good brother L. M. Hawes, to break to them the "Bread of Life" every Sabbath. They are repairing their Church, and engaging in the good cause with new zeal and hope.

At Canton, that able and interesting society have been destitute of a Pastor some three or four months, but expect to secure the labors of some brother soon.

At Madrid we have a good society and meeting house, but our friends there have been destitute of the ministrations of the Gospel since the removal of our strong brother Baker from that place, to Glens Falls, in June last.

At Malone, Br. E. A. Holbrook is laboring efficiently in the great and good work. Our friends there have a good church, not a large, but a true and most excellent society, capable of supporting preaching one half the Sabbaths. Br. H. spends the rest of the Sabbaths at other places about him, where our friends are able to keep up meetings.

Of Massena, where we have a society, and formerly had preaching, I can report nothing favorable. At Nicholville, Lawrence, Stockholm, Louisville, and Parishville, we have have had regular meetings formerly, but none at present. We have many warm friends of our cause in these places, and could a proper person settle amongst them, who would preach one-fourth of the Sabbaths in each of four of the above named places, I have no doubt he would do much good, and lead many to a knowledge of the truth.

If I may be allowed to speak of my own society, I would say that we are somewhat zealously at work. We are about expending eight or ten hundred dollars for sheds, of which we and the other churches have none, from the fact that they are situated on the 'public square.' This difficulty we are about obviating by paying four hundred dollars for a lot near by. The number of attendants on our public worship, in good weather, is from one hundred and fifty to two hundred and twenty-five. Before removing to this place, I had heard that Potsdam was noted for its opposition to our cause—that it maintained a Literary Institution, under the direction of the Presbyterians, which had long wielded a strong influence against us. But my experience among them for a year and a half, induces me to speak quite as highly of their liberality and Christian charity, as of our opposers of my acquaintance in any other place. They attend our meetings on funeral occasions, and many of them on other occasions. They are affable, courteous, and friendly. They can feel friendly and speak well of others, if they do disagree with them in some points of faith. We frequently contend earnestly for the faith once delivered to the saints, but, in a Christian spirit, they seem to think none the less of us. If we can enjoy their friendship and good wishes without compromising our ideas of truth and right, we are happy to have it so—but if not, *all the orthodox favor in the land would not be so much as a drop in the occan*—for we must serve *God* rather than *man*.

Since my hand is in, Br. B., I will say that the Roman Catholics have recently erected a small meeting house in our village, in which they have meetings once in three weeks. The last time they met, one of the congregation, (a Catholic,) disputed the Priest, upon which he ordered the audacious transgressor out of the house. He did not go. He ordered others to put him out. They did not do it. He then collared the fellow himself, and deposited his mortality in the street; then returned and excommunicated him, and poured out all the wrath of the Infallible Church in such cases provided. The priest then proceeded to serve God as *usual*, the service just offered being a little *un*-usual.

One of the angels of the Erwinite Church of Great Britain paid a visit to our village a few months since, to superintend the affairs of an Erwinite Society in this place; the only one of the order in the United States, I believe.

Some of our good citizens belong to this Society, though it is very small. The angel silenced its teachers, I am told, for being in debt, and disbanded the Society. But I have said enough for once.

Fraternally yours, J. DOUGLASS.

Original.

CONFERENCE AND ORDINATION IN UPPER LISLE.

A Conference of the Chenango Association of Universalists was held in Triangle, (Upper Lisle,) Broome County, on the 20th and 21st of December last; and as no one has noticed it through the press, a brief description of it, and the condition of the cause in that place, may yet be not entirely uninteresting.

On the morning of the first day an excellent discourse was delivered by Br. Warren; and the writer preached in the afternoon. In the evening we had a very animated Conference meeting, in which quite a number of laymen participated with credit to themselves and profit to others. The narration of the experience of some of them, who have but recently come to a practical knowledge of the truth as it is in Jesus, was of thrilling interest; and the sincere avowal of their future determination was truly cheering. Brs. Warren, Hobbs, and myself, assisted them in the services. On the morning of the second day, Br. C. S. Brown arrived, and addressed the congregation in a happy manner; and after such remarks of mine as the circumstances suggested, and a fervent prayer from Br. B., we administered the Lord's supper to the Church in Upper Lisle, and several members of other denominations and new converts to experimental religion, who have not yet united with any church, but who, with a truly Christian spirit, felt it a privilege to partake with us of the emblems of that body which was broken and blood which was shed for the salvation of the human race. On the afternoon of the second day, Br. B. S. Hobbs, formerly of the Christian denomination, but now pastor of the Universalist Church in Up-

per Lisle, was ordained to the labor of the Christian ministry. After the usual introductory services, the sermon was delivered by the writer, the Ordaining Prayer was made by Br. Brown, the charge, &c., was by Br. Warren, the Right Hand of Fellowship by the writer, and the Address to the Society by Br. Brown. Brs. W. and B. did ample justice to the parts assigned them.

The singing was good; and, notwithstanding the inclemency of the weather, the congregation was large on the first, and very large on the second day; throughout the whole Conference embracing members of other sects and the community in general. All appeared deeply interested, and many listened with tears of joy. Our temporal wants, also, were bountifully supplied.

The Society in Upper Lisle is decidedly prosperous, It is free from debt, has a good meeting house, a bell. a pleasant parsonage, a fine choir, and is the most numerous, able, and reputable in the place. It has interesting Conference meetings, and an increasing Church and congregation; and by continued zeal in attending the sanctuary, and renewed energy in pecuniarily supporting the cause, which we hope and believe they will not fail to soon manifest, they can enjoy preaching every Sunday instead of but half the time, and thereby benefit themselves, their families, and the world.

Br. Hobbs is a judicious, zealous, and devoted Christian; and, unlike too many among us, preaches not only in the desk, but in his daily walk and conversation. In the place of his residence, and throughout the region, the work of the Lord is prospering in his hands, souls are being converted to a crucified and universal Redeemer, and men and women are becoming practical as well as theoretical followers of Christ. May he be an instrument of his heavenly Father, in ushering in that happy period when "a knowledge of God shall fill the earth, as the waters cover the sea." J. T. G.

Original.

FIVE YEARS' RESIDENCE IN NEW LONDON, CONN.

NUMBER XI.

BY REV. T. J. GREENWOOD.

Messrs. Editors:—In my last letter I spoke of some of the embarrassing circumstances that have heretofore attended the progress of our cause in New London; and agreeably to intimation it now becomes my duty to speak of those of a more affecting character, and those which the Society will ever feel more deeply than they would any pecuniary embarrassment which might attend their course. I mean the removals from the place, that have considerably thinned their ranks, by death, and otherwise. These, considering the small original number of the Society,—and among them some of the most influential, able, and willing,—have materially weakened the resources of the Society. Some of these have removed to different places in our land, seeking better and more profitable business than the place could yield, whose loss will be severely felt. Among them, Dr. J. W. Clowes, the first superintendent of their Sunday School, whose unremitting labors in that department of the Society, and in the Church, and every other where he could be useful, will be long and gratefully remembered. More recently Deacon George R. Congdon, and Capt. Woodward, of whom it is no disparagement to others to say that they are among the most worthy men that earth can know, have, with some others who gave support to the Society to the extent of their ability, recently sailed for *California*, with the hope to retrieve, in some measure, the condition which a long series of reverses beyond their control have brought upon their pecuniary affairs. These will be followed and attended by the prayers of many hearts, which have been made glad by their kindly influences, and in the light of their noble spirits; and their safe return will be looked for by hearts that will know no quiet throbbing, till the lips utter their welcome home.

Besides these, several have taken their departure to that

"Country from whose bourn no traveller returns."

Death, who sooner or later sets his signet on all things earthly, has laid his hand heavily upon the little flock. Within a short time, three from among the strongest pillars of the Society have fallen, and at a time when their counsel and support seemed most needed. The first, a man without family, of ample means and disposition to do good, the pride, and prop, and hope of an aged father and sisters, whose affections clung to him as the ivy to the oak when the storm rages,—departed suddenly, by one of those mysterious providences of God, which have alone the solace that He is to be trusted, even where He cannot be traced, and in which conviction the confiding heart of the grief-stricken bows, saying, "Nevertheless, not as I will, but as thou wilt."

Then, in the opening of the last Spring, came the sudden and entirely unlooked for death of Capt. Latimer, in whose family my own had been boarders for four years; who, by his unceasing devotion to its interests had proved his worth, and from whose ever-ready heart and open hand the Society received liberal and efficient support. Death came to him suddenly, but not as the stranger comes, to take one by surprise; but as a friend who guides one to an ever welcome home, and finds the soul ready and longing for its journey. Calm filial trust, and entire submission to the Divine will, made his exit as peaceful as the shades of evening fall, when they come to mantle the decline of a long and useful summer day.

Then, following this deep calamity to his family, and to the Society from whose support he was withdrawn, came, in a few months, the prostration and final departure of Major John French, one of the few noble and self-sacrificing spirits that God has given to the earth, to show how unstudied sympathy and benevolence can fall with noiseless but improving power upon kindred souls, making them fruitful in deeds of tenderness and compassion, till even children scent the heavenly atmosphere in which they move, and learn to inhale it as the soul's highest good.

He, too, like his friend, of nearly whose age he was, lingered not long a prey to protracted disease, but yielding, at once as it were, all the strong powers of a vigorous manhood to the mighty messenger, he bowed, yet *triumphed* in the yielding.

In the death of these individuals, the power of faith in God to sustain the soul was most beautifully exemplified, and a lesson taught the living which cannot fail to impress them with the truth, that, to disseminate the principles of their faith, they are laboring in a work which, in importance to the best interests of the soul, infinitely transcends all others; and they will feel encouraged, and impelled, by their own spiritual wants, and those of their fellowmen, to press forward in the great work given them to do, as these who realize its blessings, and love it for its glorious results. For, what can be more sublime,—what can more strongly encourage patient, and earnest, and persevering labor, than to be instrumental in producing that state of mind, when, in the hour of man's greatest need, as the lone dark vale of death opens to the dimmed vision, the spirit can lean upon the arm of its God; and find the dread passage made luminous, as the vestibule to the mansions of immortal blessedness and rest?

These are taken from a Society at first not many in number, and where the state of business has been such as to admit of no material increase of population,—and where, from the fixedness of their social relations, no

great change of opinion through investigation was to be expected,—have of course very essentially diminished the resources of the Society, and made its pecuniary burden greater than they had reason to anticipate. Added, then, to the demands of the enterprise of which I have before spoken, which seemed to call for the utmost exertion of every one, they have all felt the necessity of the most unremitting exertion.

While the Society was thus circumstanced, and while looking forward in hope to a better time to come, I felt it my duty to advise all possible retrenchment in pecuniary affairs; and as a means to this end, the procurement of a clergyman without family, for whose support less would be required. This arrangement,—reluctantly, it is believed, both on the part of the Society and the writer,—was finally carried into effect, and the connexion which had for nearly five years existed between them, as pastor and people, was dissolved; and a young gentleman of much promise was soon chosen to assume the pastoral care of the church and society. Long, very long, and very profitable and happy, may their mutual relation, prove; for that little flock has proved itself worthy of a high degree of success and prosperity, which I cannot but believe is yet in store for it.

Having thus presented the adverse features of the Society's affairs, the inference must not be drawn that it is prostrated or weakened beyond hope, or encouragement. For though some, and among them some of the most useful and efficient, have departed, there are those still left, whose characters and dispositions render them safe and worthy depositaries of any good cause; and the past has given ample proof, that, in future their duty will be faithfully performed.

In the short time of the Society's existence, it is true, that the aged, the counsellors have mostly departed. Indeed, of the active in OLD AGE, *one only* now remains. One venerable man, of nearly "threescore years and ten," still lives and labors, a worthy example of devotion, industry and zeal, in every department and at every post where duty calls. For many long years has he, with his most excellent companion, been convinced of the value of that faith which now gilds with the radiance of heaven the sky of their declining years, and it is theirs, under peculiar circumstances, to commend that faith to others with a constancy and devotion worthy of all praise. Constantly and promptly is the good old man present, not only in his seat at each returning Sabbath meeting, but in the Church, the Sabbath School—everywhere his response to the call of duty is as prompt as his faith and hope are ardent. Heaven preserve these worthy ones for many years, to bless and stimulate by their example of fidelity the rising generation.

But there are also the younger, the vigorous and active remaining, whose names, did propriety allow, it would afford me much pleasure to speak,—who, from the first moment of the Society's existence, have given to its welfare their freshest and most constant thoughts. They will continue to labor with becoming zeal, and they will yet see the pleasure of the Lord prospering in their hands. In confirmation of this I shall, in my next, advert to some of the circumstances that afford encouragement and hope.

Dover, N. H., March, 1849.

Original.

A TRUE PORTRAIT.

BY REV. J. T. GOODRICH.

That of Elder Swan, drawn by Br. Greenwood, in a recent number of this paper. Since my residence here for several years preceding his removal to New London, Conn., he was pastor of the Baptist Church in this place; and from my knowledge of him as a revivalist, a neighbor, and a man, I can testify to its correctness in every feature.

Oxford, April, 1849.

Original.

THE RETURN OF SPRING AN EMBLEM OF THE RESURRECTION.

BY REV. J. W. DENNIS.

The return of Spring is always a season of joy. It tends to awaken emotions of pleasure in the breasts of all. It is hailed with gladness by every order of being. Smiles and happiness spread around, and everything is animated, as it were, with a new life. It is often referred to as an emblem of the resurrection. The idea may be somewhat an old one; but it is good, and as beautiful as old. But a short time since, and a deathlike stillness reigned around. The earth was wrapped in its mantle of white. No sound of singing bird or living thing scarce met our ear. Then we looked out upon the desolate landscape, which but a short time previous was clothed with life and beauty. We had seen it when the harvest stood heavy upon its hills and valleys. We watched its departing beauty; we saw the foliage die upon the trees, the flowers wither upon the fields; we listened till the last warble was heard in the groves. And then came the rude sweep of the wintry blast;—soon the streamlet's murmur ceased,—it was cold and still—and anon the work of desolation was complete. Death seemed now to reign o'er universal nature. But, lo! it was but for a season. The spell is broken. Nature has come forth to new life. It has rolled back its snowy, cold, white garment, and risen to walk the circle of another year. Truly the similitude existing between this and man's resurrection from the dead is striking and beautiful. And while we have before us this striking instance of God's power, exhibited throughout nature, in its resuscitation, in reanimating it, and clothing it with a new glory, need we doubt that that power will awake us to a higher life when this shall cease? To doubt it is to wrong ourselves, and slight the kindness which would thus speak to us, assuring us of this mighty truth, answering the longing of the heart, which ever asks as we gaze upon the mystery of death, "If we die shall we live again?" To doubt it is to slight the kindness which thus would speak to us, soothing our troubled spirits, and lighting up with consolation our pathway to the grave. Let us heed it then. Let us *hear* and *believe*: For, lo! this voice is none other than the voice of God, speaking to us through nature—from the pages of the elder Scriptures, this grand old volume which, since the first morn of creation, has stood, impressed on its every page, with truths inscribed by the finger of God himself. Let us hear and believe, for this glorious truth spoken to us through nature, is made sure through revelation; quieting the last anxiety, stilling the last doubt, in the blest assurance that Christ "hath brought life and immortality to light through the Gospel."

New-London, Conn., 1849.

Original.

ORIGIN OF THE TEMPERANCE MOVEMENT.

BY REV. J. SHRIGLEY.

I have lately seen several articles in the sectarian papers, in relation to the *origin* of the temperance movement. Each denomination claims the honor of being first in the noble enterprise, and they advance very plau-

sible arguments to sustain their assumptions. But they are all wrong, if history be true. Intemperance was preached and written against centuries ago, and laws were enacted against drunkenness, long before many of those sects, claiming to be the originators of the temperance movement, had an existence.

I have before me a little book, written in 1638, and confirmed by the "General Court of Connecticut of 1650," in which the subject is very *distinctly* introduced. Here is an extract from the 57th page: "No person or persons licensed for common entertainment, shall suffer any to be drunken, or drink *excessively*, viz., above half a pint of wine for one person, at one time, or to continue tippling above the space of half an hour, or at unreasonable times, or after nine of the clock at night, in or about any of their houses, on penalty of five shillings for every such offence; and every person found drunken, so that he be thereby bereaved or disabled in the use of his understanding, appearing in his speech or gesture, in any of the said houses or elsewhere, shall forfeit ten shillings; and for excessive drinking, three shillings fourpence; and for continuing above half an hour tippling, two shillings, sixpence; and for tippling at unreasonable times, or after nine o'clock at night, five shillings for every offence in these particulars, being lawfully convicted thereof; and for want of payment, such shall be imprisoned until they pay, or be set in the stocks one hour or more, as the weather will permit."

By a record of the court, dated February 5, 1639, it will be seen that the law was carried fully into effect. Hence we read: "*Isaiah*, Captain Turner's man, fined £5 for being drunk on the Lord's day." "David Anderson was whipped for being drunk."

This was the origin of *legal* suasion in this country. "Honor to whom honor is due." *Moral suasion* originated with a better class of men—five of whom are now living in this city, respectable, and *respected* by all who know them. Their names are William K. Mitchell, James McCurley, David Anderson, Archibald Campbell, and John F. Hoss.

Baltimore, 1849.

Original.

CONFERENCE IN GIBSON.

A Conference of the Susquehanna Association of Universalists was held in Gibson, Susquehanna County, Pa., February 21st and 22d. On the morning of the first day a sermon was delivered by the writer. In the afternoon, Br. C. F. Dodge, formerly a student of Br. Sawyer's Theological Class, in Clinton, and more recently pastor of the Societies in Louisville and South Bainbridge, N. Y., and at present laboring in Gibson, was ordained to the work of the Gospel ministry. The following was the order of the exercises:

1. Reading of the Scriptures, by Br. Warren.
2. Hymn.
3. Introductory Prayer, by Br. T. L. Clarke.
4. Hymn.
5. Sermon, by Br. J. T. Goodrich.
6. Ordaining Prayer, by Br. Guild.
7. Right Hand of Fellowship, by Br. Delong.
8. Charge and Delivery of the Scriptures, by Br. Warren.
9. Voluntary by the Choir.
10. Address to the Society, by Br. Guild.
11. Voluntary by the Choir.
12. Benediction, by the Candidate.

All the services, the sermon of course excepted, were excellent; some of them I have seldom heard equalled, and never surpassed, on similar occasions. They were heard with almost breathless attention.

Wednesday evening, Br. Clarke, Thursday morning, Brs. Delong and Warren, and afternoon, Br. Guild, delivered admirable discourses. Brs. Finn, Ames, and Gilman were present; but as Br. F. resides not far from, and Br. A. in Gibson, and as Br. G. is in very poor (though gradually improving) health, they did not address the congregations.

The singing was fine, the audience good, among whom, with becoming charity, was a ministering brother of the Methodist denomination; and all the friends in Gibson were liberal, kind, and hospitable, and highly pleased with the meeting. The society in that place was once prosperous; but from various causes, the most prominent of which is internal contentions, it has either retrograded or remained nearly stationary for several years. It now has the labors of an energetic, faithful and well qualified brother, and appears to be gradually improving. It is free from debt, has a good meeting-house, bell, organ, and choir, and wealth, numbers, and respectability. May it become thoroughly united; and may every member strive to punctually attend the services of the sanctuary, and liberally support their pastor, and co-operate with him in every desirable work; and they may be instrumental in leading hundreds from the "horrible pit and miry clay," and placing their feet upon the rock of everlasting truth and virtue. J. T. G.

CHRISTIAN GEMS.

THE BIBLE.

Do not let the indifference of others to the claims of this book—do not let the sneers or evil sayings of reckless men, turn away your attention from it. If you want testimonials in its favor, you find them all along in the history of the Christian world. When the great philosopher Locke was asked by a young man the shortest and surest way to attain a knowledge of the Christian religion, in the full and just extent of it, his reply was, "Study the Bible, especially the New Testament. It has God for its author, truth for its matter, salvation for its end." Boyle has written, "It is a matchless volume; it is impossible that we can study it too much, or esteem it too highly." And Selden, "There is no book upon which we could rest in a dying hour, but the Bible." Bishop Porteus has said, "The more we study these writings with pious dispositions and judicious attention, the more we shall see and feel the hand of God in them." Sir Walter Scott, in his last moments, called for that "one book," meaning the Bible. It will be our light and comfort when all other books fail to instruct or edify.—*Rev. J. G. Adams.*

RELIGION AND MORALITY.

When we are told, says a certain writer, that a man is religious, we still inquire, what are his morals? In however taunting a spirit this remark may have been made, the most pious Christian must admit, that it possesses a mournful degree of justice as well as wit. Indeed, the sentiment has obtained a surprising currency in the world that religion is rather a substitute for a moral life, than genuine morality itself,—that instead of its consisting purely in the love and practice of virtue, it is rather to be esteemed as a something to make amends for aberrations from duty.—*Rev. J. B. Pitkin.*

INFLUENCE OF CHRISTIANITY.

Although Christianity has done less in refining, correcting, and elevating the human mind than we could wish, and far less than inspiration has given us promise that it will eventually accomplish, still it has wrought changes in the condition of our race, of which fancy

herself, in her wildest vagaries, two thousand years ago, would scarcely have dared to dream. The sceptic may sneer, and the philosopher may theorize, but neither the one nor the other can tell how, denying the power of Christianity, so much has been effected for the amelioration of man's condition. Many of the wild and turbulent passions of human nature have been checked in their career and softened down, and principles, acting with something of the purity and energy of a better world have been deeply implanted in the soul.—*Rev. T. J. Sawyer.*

INTEMPERANCE.

The evils of intemperance are great and numerous. 1st. It ruins the constitution. 2d. It disorders the faculties, stupefies the senses, and thereby unfits man for the duties of life. 3d. It wastes the fortune. 4th. It destroys the happiness, both of the intemperate and his connexions. 5th. It shortens life, and is therefore moral suicide. 6th. It is an example which corrupts the rising generation, and leads them to ruin. To all these evils men are exposed, if they indulge in the use of ardent spirit. Many, it is true, have sufficient strength of mind to guard against excess; but it is now generally believed that ardent spirit does no good except as a medicine. Hence all those who use it expose themselves to all these dangers without the prospect of any good.

CHRISTIANITY.

Christianity is comprised of the last, best, most authoritative series of announcements from Heaven to man. It is the promise of prophecy, the child of miracle, the perfection of reason, and God's published sanction of the loftiest human hope. It is the science of human happiness, the true philosophy of life, the harmony of intelligent being. It is the life-language of Jesus, the utterance of eternal mercy, the affiliation of earth with heaven. Its melody broke, as an anthem of peace, over the plains of Judea, and rolls downward to the latest ages. Its beauty resplendently shone in that example of meeknass which walked undefiled among men, and beheld God face to face. Its intense glory, rising from the Mount of Crucifixion, overshadowed the brightness of the sun, and jarred the frame of affrighted nature. And for its sufficient majesty and might to triumph over final evil, and the greatness of its promised good in futurity, it points, with the aspect and assurance of certainty, to the borrowed grave of Jesus, whence sprung the irrevocable warrant of man's immortality of bliss.—*Rev. T. P. Abel.*

MAN'S DESTINY.

We deny not the recompense for human conduct, but believe without a doubt that God will render unto every man according to his deeds. Still we rejoice that man was made for a great and good purpose, and that the final end of his being will be neither a *reward* nor a *punishment.* After the wise discipline of a kind Father shall have wrought out its appropriate work, and far beyond all the influences of man's deeds, we rejoice to believe that all the sons and daughters of Adam shall reach their exalted destiny as the children of God, and be made equal unto the angels in heaven!—*Rev. A. Moore.*

WORSHIP.

Who can leave the cares and trials of the world, and forget for a time the busy scenes of earth, and sit at the altar of God—engage in its soul-inspiring services—hear the duties of the Gospel enforced—its hopes and promises expatiated upon—and learn the result of the Divine government, and not leave the place a better man? better prepared to buffet the storms and ills of life, and to endure with greater fortitude the sorrows which may befall him?

What aged father or mother, standing upon the very brink of the grave, can come to the place where prayer is wont to be made, and learn the matchless love of God, become acquainted with his purposes and promises—understand the riches of Christ, how he died that the whole world might be saved; and feel that they have received no good? that these things do not concern them, and that they had better be somewhere else?

What sinner, laden with guilt and woe, can come here and see the streams of Divine love flowing even unto himself, to cleanse away the foul stains of his crimes—hear the whisperings of a Saviour's voice, and his imperious calls to reformation, and not feel his heart melt within him, and finally resolve to go and sin no more?

What mourning soul, oppressed with grief and sorrow, can here lave in the streams of overflowing mercy, and not depart comforted in spirit, strengthened in confidence, confirmed in faith, and blessed of God?—*Rev. J. W. Bailey.*

PARTIALITY OF FRIENDSHIP.

The faults of our friends we push into the background, and so arrange their virtues that they have the advantage of every ray of light and every magnifying influence, while we overlook the virtues of our enemies, make the most of their errors, and even envelope them in a cloud of our own creation. We allow our prejudices, and the strength of our individualism to remove our heroes from the bases on which the iron hand of Truth has placed them, and elevate them to niches of our own choosing, from which the voice of impartial history will ere long bid them depart.—*Rev. J. L. Stevens.*

REPUTATION.

The attainment of a fair reputation is the work of time; of circumstances; of resolute and persevering efforts; and still, it may be blotted and ruined during the whirl of a moment, almost in the twinkling of an eye. A rash word; the sudden outbreak of passion; a licentious indulgence; or a grossly immoral deed of any sort, may do the work effectually. The pages of human history teem with evidences of the truth of this position, with the melancholy records of the instantaneous crush of character by some inconsiderate and hasty movement.—*Rev. S. Streeter.*

GOD A FATHER.

The character of a Father is the principal one which God is represented as sustaining towards us. It existed prior to all others and is not to be changed or modified by them. All others must harmonize with it. He assumed this relationship at the moment of man's creation, and no one which he might subsequently assume could influenco or alter it. Thus even in the act of creation he must have been guided by feelings appropriate to it. He must have had previously the fixed purpose to create *children;* those who in contradistinction to all his remaining works, were to have his divine likeness impressed upon them. It was not therefore as a Creator merely that he began the work of forming man, but as a Father. He sustained this character when he fashioned them. And we cannot suppose that there is anything in their nature or constitution that a Father's love did not see fit to confer, or that a child should not be grateful to a parent for bestowing.—*Rev. Moses Ballou.*

The Philadelphia Despatch, noticing the spring style of pantaloons, says, the hue is a sort of cross between that of pea soup and dirty water, with a strong touch of the green scum of the frog pond; and the proud wearers go up and down Chesnut street like so many bull-frogs out on an excursion of pleasure.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY APRIL 28, 1849.

S. C. BULKELEY & CO., PUBLISHERS.

REMOVALS.

Those of our Patrons who change their places of residence on the First of May are requested to send us the *number* and *street* to which they remove, as soon as possible, that they may be served with the paper without any failure.

BR. WILLIAMSON'S SETTLEMENT.

We are happy to announce that a final arrangement has been entered into by which Br. Williamson is to become the Pastor of the Fifth Society in this city, worshipping in the Church in Fourth-street, between Avennes B. and C. We congratulate our friends in that Society in their success in securing the labors of so worthy and talented a Pastor.

ADVANCE PAY.

Our friends will bear in mind that the time for paying for the paper at the advance price has nearly expired. Those therefore who are in arrears and who wish to avoid the extra charge of 50 cents, will perceive the propriety of sending in their dues without delay. We have endeavored in conducting the business of this establishment to live as nearly as possible, up to the Apostolic maxim "owe no man anything." If we can induce those who owe us to regard this precept, we apprehend no difficulty in keeping it ourselves. You need not wait for an agent, but do up the money in a letter containing simply the name and residence of the person to whom it is to be credited, and direct to S. C. BULKELEY & CO.,

No. 3 Astor House, (Barclay-st.,) New York.

PARTICULAR DIRECTIONS.

To enable our friends from the Country the more readily to find our new location, we deem it proper to state that Barclay-street is on the North side of the Astor House, running from Broadway to the River. Our Store is in the Astor House, in Barclay-street, three doors from Broadway. By observing these directions, strangers will be able to find us without difficulty.

BR. DREW ON FELLOWSHIP.

Our respected and much loved Br. Drew, of the "Gospel Banner," insists upon having a "talk" with us relative to a certain article published in our paper of the 31st ult., entitled "Disavowal of Fellowship. We had not the remotest idea, in penning that article, of provoking a controversy with any one, least of all with the editor of the Banner, in relation to the subject of which it treats. We still believe the views therein set forth are in accordance with those generally entertained by the denomination.

Br. Drew commences his part of the proposed colloquy, with a very lengthy article, in which he takes us severely to task for our alleged heresies, and pronounces them dangerous to the "character and credit of our denomination."

Though he has failed entirely, in our judgment, to make his exceptions good, and though, in some instances, he has evidently misapprehended our remarks, and in others misrepresented and perverted them, yet we would have suffered these things to pass in silence, but for the apprehension that our Br., for whom we entertain none but the kindest regard, might feel himself slighted, or deem us unsocial, and we would not willingly rest under such an imputation. Before we proceed to a consideration of the main point at issue, we must be permitted to notice one or two things in Br. D.'s article, that, though they involve no great principle, seem to call for a passing remark.

1. Br. Drew refuses to give the name of a certain individual to whom he frequently alludes, and substitutes for it a dash, throughout his article, and this, under the pretence that it would pollute his columns to print such a name. Upon seeing this, one would be impressed with the idea that that paper must be a remarkably chaste and refined sheet, exceeding in that respect even the pages of inspiration itself, on which some very bad names are written out at full length, or that its editor must be a man of singularly amiable temper and deeply imbued with Christian feeling, especially in his mode of manifesting his feelings towards those whom he dislikes, or of whose conduct he disapproves. It may be owing to our want of taste or discernment in such matters, but we cannot but think that such squeamishness, to call it by no harsher name, if not dangerous "to the character and credit of the denomination," may, in the estimation of the candid and judicious, as seriously affect the reputation of an individual as any opinion that he may happen to entertain on the subject of denominational fellowship.

Br. D. does us great injustice, when he intimates that we justify Mr. Dods in his conduct, and condemn the Massachusetts Convention for disowning him. We did no such thing; but on the contrary we wrote our article for the express purpose of showing that we were not in fellowship with Mr. Dods, and that, according to his own confession, we never had any such connection with him. We were not willing to allow of such a connection with him, or with any who are beset with the like moral infirmities—not even by implication. One strong objection to the resolution of the Massachusetts Convention, was that it implied such a connection up to the time that it was passed, and virtually made us responsible for every scapegrace of the sort, until we should resolve that we were not responsible. Because we repudiate all such connection and responsibility, as we were authorized to do by the terms of that compact, which was framed for our protection against the intrusion of unworthy men into the ministry. Br. D. pours out his censures upon us, and when we protest against any sort of fellowship or connection with them, he pays us the compliment of saying that our remarks are "a plain indication of the course in which the tide of his (our) sympathies and affections flows." We would, in in charity hope, that his labored attempt to destroy, or to bring into disrepute, those forms of fellowship, devised by the wisdom and consecrated by the prayers of the fathers in our ministry, and to let into our communion and fellowship all the graceless impostors that have impudently assumed our name and profession as a mask to cover their false pretences and more infamous practices, is not to be regarded as an indication of the course taken by his "sympathies and affections."

We agree with Br. D. perfectly, when he says that:

"Many base characters have forelaid for security by *not* asking for 'formal fellowship.' They could preach and be fellowshipped as well without it. A connection with us might call them up for *discipline*—a thing to which they have *objections*—and for this reason they swell and profess to be mightily (inde-

pendent.' Oh, yes, they are *independent* men! Such artifices and craft are no new things in the calculations of *some* men—certainly not in the case of the individual alluded to."

But not, when in another part of the same article he says that:

"Formal fellowship is, after all, a pretty formal, and, sometimes, quite a needless affair."

Still less do we agree with him, when in reference to the "base characters" described in the above paragraph, he says:

"Still, they are, to all intents and purposes, Universalist preachers—so considered, so spoken of, so reported in our registers, so fellowshipped by about all our pteachers, so recognized by societies, to which they preach wherever they go, so regarded by the public eye, and so reckoned by our religious opponents. Our cause is, by a common consent (no one objecting) in their hands as much as in the hands of those who apply for 'formal fellowship;' its credit is as much identified with their characters; and in fact—in *spirit* and in *truth*—we *have* a connection with them, by every tie, except a *paper vote*, by which we can be bound to brother ministers."

Had such language as this been uttered by an open, avowed enemy of our faith, we would have been content with simply assigning it a place with other slanderous devices of the 'adversary,' designed to create and foster a false prejudice. But coming from the source it does, we feel bound to utter our solemn protest against it, as alike at variance with truth and justice, and all just conceptions of the nature and object of fellowship. As we stated in our first article, it was for the purpose of guarding against this very difficulty that the rite of fellowship was instituted. From the earliest history of the denomination, to the present time, our associations and conventions, without a solitary exception, have incorporated into their several constitutions, a provision for granting formal fellowship to such individuals as were thought to be worthy of a place in the ministry. And this provision has been watched over with a jealous care, because it was understood and felt, that this was the only method by which such "base characters" as Br. D. describes, could be kept out of our connection, or excluded from it, if in an unguarded moment, they had obtained admission into our ranks. In this way we had supposed that we had sufficiently notified the public to render the denomination free from any responsibility for the conduct of such unworthy persons, and hence, we said, that the public has no right to charge us with such responsibility. But now we are told by one whose age and experience ought to enable him to know better that, in spite of all the care and pains we have taken to protect ourselves from the reproach and injury that would result from such a connection, that those very characters are with us to all intents and purposes, and so allied to us in faith and fellowship that the public has a right to hold us responsible for their conduct. Every manly and Christian feeling within us, rises up in rebellion against such alliance with the profligate and the vile, and in our own behalf, and in behalf of our oft betrayed and much injured denomination, we "spurn the base insinuation." On no consideration can we regard the assertion in any other light, than as a calumny of the grossest kind. It is true, as Br. Drew suggests, that some unworthy men have at various times, and in various ways, received the countenance of individuals and societies, and that some of our editors also, the editor of the Register in particular, have been guilty of a similar impropriety in publishing the names of such, in the list of our ministers, and extending to them such other courtesies as would imply their approbation of their character and conduct.

But we are very much puzzled to understand how all this binds the denomination to any responsibility in the case, or brings them into its fellowship. If individuals, or Societies, acting without the consent of the denomination have received such unworthy persons into their favor or given them countenance, to them belongs the responsibility, and on them rests the sin and shame of having given aid and countenance to the worst enemies our cause ever had, and not to the denomination, which has had neither "part nor lot in the matter." We therefore repeat our statement, that we are not responsible for the conduct of those not in our fellowship, and that the public has no right to charge us with such responsibility, and we hope the day is far distant when any of our public bodies shall again so far forget what is due to themselves, and the cause, as by needlessly assuming such responsibility to fasten upon themselves a reproach that does not belong to them. On any other ground than this, we should say with Br. D. that "formal fellowship is quite a needless affair;" but since, as he admits, base characters shun it for fear that it may subject them to discipline, we think this is an indication that it is far from being "needless," and when it is improved and amended as we trust it may be, it will be of still greater advantage to our denomination than it has hitherto been. As to that informal kind of fellowship for which Br. D. so earnestly contends, it would seem that we have all seen enough of its bitter fruits in the various impositions that have been heaped upon us through its agency, to lead us heartily to loathe it and detest it; and such we are persuaded is the case with the well informed and reflecting portion of the denomination. Our only safety, it appears to us, lies in our firm adherance to the character of our rights, contained in our written constitutions and our forms of fellowship, and we warn our brethren against the insidious attempts that are made, come from what source they may, to bring them into disrepute and disuse. As it regards fellowship, which may be obtained without the sanction of the denomination, and which may mean anything or nothing as interest or caprice may dictate, we see nothing in it to commend it to our favorable regard. It would be an admirable device in the hands of those who "seek to lord it over God's inheritage." By it the whole power of the denomination would be concentrated in the hands of a few individuals or of a single individual. Let it once be understood that one such, the editor of an influential pulbic journal for instance, has power to make and unmake ministers, or what amounts to about the same thing to grant fellowship or to withhold it, and he would thereby be enabled to sway a power more despotic than that of a Pope or an Emperor. He could grant licence to his favorites, even though aware that they have only "stolen the livery of heaven to serve the devil in," or he could withhold it from the most virtuous and deserving in the most arbitrary manner. Such a power, in the hands of any individual or of a self-constituted clique, would be dangerous in the extreme, and its exercise fraught with peril to our dearest interests. We repeat it, therefore our only safety lies in adhering closely to the forms of fellowship administered by those whom the denomination has chosen to represent them. This appears to be the true democratic principle, and with a virtuous and enlightened constituency our interests and reputation are safe. We intended to notice certain other things which seemed to be worthy of consideration, but as we have already extended our remarks to a greater length than we intended, we must bring them to a close. We shall be ready at any convenient opportunity to resume this conversation, and to carry it to any extent that may be considered desirable and profitable. We would remark in closing, that though we have sometimes felt called upon to "rebuke our brother sharply," it is not because we love him less, but that "he may be sound in the faith."

S. C. B.

EDITORIAL CORRESPONDENCE.

LETTER FROM BOSTON.

Contents—Series of Letters—Subjects—Ministerial Removals--Cause of Removals—Installation of Br. Eaton—Memoir of Mrs. Mayo—Execution of Washington Goode.

Brother Editors:—Agreeably to promise, I have seated myself for the purpose of writing the first of a series of letters from this city. I will not agree to furnish one every week; for I may not always find time for that, or obtain material for a letter. I have, however, on hand a vast number of subjects upon which I intend to write. Among these are the different religious sects of the city—the Episcopalians, the Orthodox Congregationalists, the Baptists, the Methodists, the Unitarians, and the Catholics. There are many things which I would like to say in regard to these sects that may be of use to our readers. In this letter I have time for only a few matters pertaining to our own Israel.

We have had several changes in our ministry within a short period in this vicinity. Br. M. Goodrich has removed from Haverhill to East Cambridge, Br. J. H. Moore from Warren to Reading, and Br. J. G. Forman from this city to West Bridgewater. Three of our ministers are about to remove to your State. Br. C. H. Fay to your city; Br. J. C. Waldo to Troy; Br. W. B. Randolph to Cortland. Several have left their places and are looking for new locations. Among these are Br. B. Smith, who has labored four years at Hardwick, Br. E. M. Howes, who has been located in Fitchburg, and Br. Dean, who has been located in Fall River. These are devoted brethren and will serve any Society faithfully. These changes lead very naturally to the inquiry, what is the cause of such frequent removals among ministers? I do not say *our* ministers, for they do not remove more frequently than ministers of other denominations. Father Streeter has been settled longer, I think, than any other man in this city, except Father Ballou. Among the Orthodox there is not more than one clergyman who is an older resident than I should have been, had I remained here to the present time. The Baptists hav not more than one clergyman who has not been settled within about four years. No one cause can be assigned for these frequent removals. They are produced by various causes—sometimes by divisions in a society—sometimes by the indolence or imprudence of the minister, and sometimes because ministers have *louder* calls. That they are to be lamented all agree, and there is no doubt, a disposition to make the pastoral relation more permanent than it is.

Br. E. A Eaton was installed at Cambridgeport on the 8th inst. The sermon was by Br. T. S. King. His subject was ministerial faithfulness. The sermon is said to have been an excellent one. Father Ballou offered the installing prayer, Dr. Ballou gave the Charge, Br. Adams the Fellowship, and Father Streeter the address to the Society. The house was very much crowded, and the services were all of a very high order. Br. Eaton is a zealous man, and his prospects, I am told, are quite encouraging. This Society has had many trials; but it is yet strong, and I trust is destined to enjoy a high degree of prosperity.

A work of much importance will soon be issued by Mr. Tompkins. I refer to the Memoir of Mrs. S. C. E. Mayo, by her husband, with selections from her writings. Mr. Mayo is the author of some elegantly written Sermons, and several articles that have been published in the Quarterly, besides a small and very useful book. He is fully qualified to do justice to the memory of his wife, and I have no doubt but that the Memoir will will be all that we could desire. Mrs. Mayo was a universal favorite among our people. We have never had a female writer who had more ardent friends or admirers. She had fine talents, good attainments, and gave her whole influence for our blessed religion. The forthcoming work will be greeted with a kind of melancholy pleasure, and have an extensive circulation.

There is no small excitement among us in regard to the execution of Washington Goode, a colored man, under sentence of death for murder. His case has been argued once before the Governor, but he refused to pardon him. I have not examined the testimony, but have been told that Goode was so drunk at the time of the murder that he could not have committed it. Many are very certain on this point, so certain that they say if Goode is hung, Governor Briggs shall be hung too—not, to be sure on a gallows, but out of the way of those who wish to have justice and mercy bear rule. The feeling is very decided, and, politically, Mr. Briggs will suffer much if he refuses to hear an almost endless petition which will soon be sent to him. I do not expect that he will hear it. No doubt poor Goode will be hung. Chief Justice Shaw is strong against him. O. A. S.

REV. W. B. RANDOLPH,

This Brother, who has been settled for several years in East Lexington, Mass., is about to remove to Cortland, N. Y. He enjoys the confidence of the brethren with whom he has been associated, and is esteemed by them as a Christian, in faith and in life. He is to be located in an important field of labor, and in a part of the State where the services of an able and faithful preacher are greatly needed. Western New York has many towns where an earnest Gospel minister would find ample support and plenty of work. We wish Br. Randolph great success in his new location, and shall expect to hear from him often, according to promise. O. A. S.

REV. C. WOODHOUSE.

Br. Woodhouse has removed from East Clarendon, Vt., to Fitchburg, Mass. This is one of the most flourishing towns in Massachusetts. It is a place of much business, and pleasantly located. Br. W. has a delightful home, and his people an able and earnest preacher.

REV. JOHN MOORE.

Br. Moore is about to leave Lynn for Strafford, Vt., the field of his first labors in the ministry. His old friends have entreated and entreated, till he has said yes. His influence will be great in his old home, and we have no doubt but that he will be exceedingly happy. May prosperity attend him.

"The Literary Union" has appeared at our office, laden with a choice variety of articles, well selected, admirably printed, and tastefully arranged.

The 2d No. of Vol. I, contains thirty-one pieces, embracing a wide field of literary, historical, and miscellaneous matter. It is printed in royal quarto form, on good paper, and contains sixteen pages. It is edited by J. M. Winchell and James Johannot, Syracuse, New York,—is published on Saturday of each week, for $2.00 per annum. W. W. Newman, propietor. We should think that the agreeable mixture of science, wit, and humor with which the number before us abounds, would secure a general perusal. Speed the press, and the plow will speed.

In our Ambassador of last week, we said that the Society at Fulton had subscribed $700 for the Clinton Liberal Institute. It should have been $100. Br. Tuttle's manuscript was wrong.

MAN PRIMEVIAL: *Or the Constitution and Primitive Condition of the Human Being.* By JOHN HARRIS, D. D., President of Chesnut College; author of "The Pre-Adamite Earth. &c."

We have examined this work with a good deal of interest and satisfaction. It treats upon a subject somewhat theoretical and abstruse; but in a very easy and instructive method, involving principles which are valuable in practice. Dr. Harris has heeded the Poet's doctrine, "The proper study of mankind is *man.*" Though we do not assent to all he says, yet we have found much to approve, and confess ourselves instructed by a perusal of the work. In some things, it seems to us, he has been misled by theories, and has involved himself in labyrinths of metaphysics, from which he has not, and could not extricate himself. It may be a fault of ours, but we have, for sometime, been ardently in favor of the "theory and practice" of Combe's work on the the Constitution of man. Dr. Harris has, no doubt, derived some aid from that work, but he has so mingled his ideas with the old psychological theories that he is occasionally dark, if not incomprehensible. He plunges into the depth of that knottiest of all subjects, Divine and Human Agency; the freedom of the will, &c., and thinks he dissolves the mystery hanging about those questions. And we confess he has done good service, in his way; but there will be minds to ask more questions than he has answered.

The work is divided into three parts, which he states thus:

"The grounds for the adoption of this three-fold arrangement may be more explicitly stated thus: reverentially assuming, first that every step of the Divine procedure is related and tending to an ultimate end; it may be inferred, secondly, that 'the only wise God,' who 'seeth the end from the beginning,' pursues that end, not improvidentially, and uncertainly, but according to an all-comprehending method; and, thirdly, that the method chosen involves special reasons why it has been preferred. For unless we can suppose the Divine Being to be coerced by a necessity superior to himself, or to be bound by the iron mechanism of fate, we must infer that He has intelligently devised, and voluntarily adopted, the entire plan of his procedure; and if so, it follows that He has done so for reasons, or "according to the counsel of his own will."

We have marked some passages, a few of which we give here, to show how theories involve the fundamental principles of a faith, many are not yet disposed to adopt. Part second concludes thus:

"Besides which, and chiefly, the expectation that the principle described will be invariably pursued, is in harmony with the great end, and is essential to it. That end is the manifestation of God's all-sufficiency. But a spirit of autonomy and independence is a virtual protest against that end, and the hostile introduction of a separate end. And the triumph of that all-sufficiency is to appear in the restoration of harmony between the Supreme will and the subordinate, in a manner which shall accord with the freedom, and secure the blessedness of the creature and redound to the glory of Him, for whom, and by whom all things consist."

The END of man's creation and the result of God's Government, is very clearly hinted in the following extract from page 434:

"We believe that God was under no natural necessity for creating a free being such as man; that man was made such as he was, therefore, because it pleased the Creator so to constitute him: that God was so pleased, for the attainment of an end infinitely honorable to himself; and that of that end He is *infallibly* certain. But if that end be worthy of Divine Benevolence, the foresight and permission of evil must be compatible with that Benevolence also. Accordingly, we believe that, while man's moral power makes the guilt of sinning exclusively his own, and while the Divine Being could have protected man from evil at all points if He had aimed only at an inferior good He permitted evil to enter only because it was incidental to a *sublimer good!* In other words, we believe that Infinite Benevolence would not have suffered man to abuse his freedom, supposing that in all other respects the system to which he belongs, and the ends to be attained by it, would have been equally good; that the foreseen evil, therefore, is permitted not for its own sake, but for the sake of that *greater good* which the system makes possible; and further, that, in relation to this entire system, the amount of evil permitted to exist is *precisely that amount which can be made subservient to the greatest amount of good; and that the amount of the good would be reduced by any change in the amount of the evil, either more or less.* While, in conducting the great scheme to its remotest issues, it will be seen that the power of man was always made the measure of his responsibility, and that no form of evil ever came into being for which that scheme did not contain the most benevolent provision."

"For example, we have spoken of his body as intended to be the shrine of a pure spirit; and as obvious is it that the earth was ment to be the shrine of such a a body. Let his material organization be perverted into "instruments of unrighteousness," and nature itself proclaims against him. He finds that he is at cross purposes with a system which *steadily advances to its end,* despite his folly and his guilt, and which thwarts and threatens him at every step. Ever and anon, some natural phenomenon, or law, comes forth at the awful call of justice, and stands like an angry angel in his path."

And also from page 443:

"God is knowable, and man was constituted to know him—to read his character in his works, regarding them as shadows of the great substance, symbols of the Divine Idea, means of intercourse between the Infinite mind and the finite. God is infinitely excellent, and man was made capable of loving Him supremely. After taking all created excellence to his heart, and lavishing his affections on it, he would still have affection to spare, capacities unoccupied boundless love unemployed. And the loftiest height of human perfection would only furnish him with a point from which to soar away in quest of Him who challenges all the love of which he is capable. The will of God, as the expression of his character, is the standard of all excellence, so that nothing can be right, nor answer the end of its creation, nor any other desirable end, except in so far as it harmonizes with that standard; and man was made capable of willing to be so conformed to it, of choosing it as his highest good, of even aspiring to live for the very same end as that for which God himself lives and reigns, for the manifestation of His glory."

His views of accountability and punishment of sin may be inferred from the following quotations:

"And, as opinion becomes embodied in conduct, all the authority of conscience is on the side of justice and truth, humanity and gratitude. It not only harmonizes with these principles, but it is ever calling for them, denouncing everything opposed to them, and following it up with retribution. The whole man is given into its hand It has a complete judicature of its own; and a heaven and a hell; and in this awful domain (even though he could be guaranteed against all infliction from without) the sentence, Thou hast violated the infinite and immutable rights, fills him with remorse. He "hath wronged his own soul." And in this self-executing law which denounces the wrong, we read the holy character of the Lawgiver."

Also page 440:

"Is there a pleasure or a pain in the very consciousness of moral qualities? How admirably is this arrangement responded to in the reciprocal influences of mind and mind. We have seen that the bare intention of good is pleasant to the conscious subject of it; but so it is also to the object of it as soon as he made aware of the intention. In the performance of the intended act, the pleasure is repeated, and so it is, also, in the reception of it. The knowledge of this, again, is delightful, on the one hand, and the exercise of gratitude delightful on the other. But equally painful is the reciprocation of the malevolent affections. So that the effect of this arrangement is greatly to increase the pleasure of virtue, and to aggravate the miseries of vice."

Individual and *social* progress in good is thus treated:

"In the law of habit, we recognized a provision for man's constant progress in holiness. And what vast eternal scope

for the beneficial operation of this law would have existed for unfallen man in the family; in the arrangement by which the susceptibilities of youth would have been all placed under the formative and ennobling influence of confirmed excellence! The tendency of man's earliest acts would have been towards habits of excellence; while each generation might have started from a loftier point. Even as it is, the avowed tendency of education is in this direction, however ignorantly and faultily it may be conducted; and to each age is given the opportunity of rearing a comparatively virtuous generation."

"Further; we might adduce the fact that truth and trust, answering to each other, are essential to the well-being, and even to the existence, of society; and that, on the largest scale, there is an inseparable connection between the morality of a community and its substantial happiness. All sin is selfish; but man is placed in such relation to his fellows, that he cannot indulge in selfishness without wounding the most sensitive part of their nature, and arming them all against him. Society itself is a system of checks against it; a standing protest in behalf of sympathy and benevolence. And thus morality and happiness, virtue and utility, are placed, by God, in harmony with each other. Virtue (as it has been well expressed) is not right because it is useful; but God hath made it useful because it is right. He hath so constructed both the system of humanity, and the system of external nature, that, in effect and historical fulfilment, the greatest virtue and the greatest happiness are at one."

From these extracts our readers will perceive that in every respect this work is not in exact keeping with the popular theology of the author's church. He does not very much favor the notion of total depravity. On the whole, we consider the work what it professes to be, "A Contribution to Theological Science." The theology of England as well as Germany, is becoming liberal, and Dr. Harris, we opine, will be reckoned among the distinguishing men of the present generation, who lead off in the good work.

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CONVERSATION WITH A MORAVIAN PREACHER.

Travelling recently, in a stage coach, towards Easton, Pa., I had for a fellow passenger a clergyman of the Moravian Church, with whom I had a very pleasant, and I trust, a profitable conversation. He informed me that in their communion there was but little said about different points of doctrine; persons of various opinions were received, and the prinripal design in all their labors was, to produce a good Christian life. In speaking of the influence of love and kindness upon the human heart, he admitted all that Universalists have claimed,—its omnipotent power and saving influence. And in illustration of the idea, he instanced a circumstance which occurred with the first Missionaries sent out by the Moravians to Greenland. They had preached (said he) for some months upon the terrors of the law, endeavoring to explain man's corrupt nature, the curse of Heaven which rested upon them, &c., &c. The natives paid but little if any attention to the preaching; it had no good influence whatever upon them. On one occasion a preacher chanced to discourse upon the love of God in Christ Jesus, setting forth the sympathy of Christ, his sufferings, his death, &c. At the conclusion, one of the natives came to the preacher, saying, Tell us that story again, that is what we want to hear. It reached their hearts, and they became Christians. They only discovered by chance, (said my companion,) the key to unlock the hidden treasures of the soul. And, continued he, it is the love of God alone that can save sinners. And the more wicked men are, the more need there is of the love and goodness of God being proclaimed to them. It will not do to preach God's wrath and terrors to such wicked people. I could not but cheerfully acquiesce in the truth of such sentiments. J. G.

Newark, N. J.

A Text Book of Geometrical Drawing.—We have received from Wm. Minifie, Esq., of Baltimore, a work on Geometrical Drawing, designed for the use of mechanics and schools. It explains, in a very plain and familiar manner, the definitions and rules of Geometry, and has practical problems from the most simple to the most complex, all so arranged as to be easily comprehended. It has also illustrations for drawing plans, sections and elevations of buildings and machinery, besides an introduction to Isometrical Drawing, and an essay on Linear Perspective and Shadows. The work is illustrated with 56 steel plates, and contains over 200 diagrams. The author is an experienced architect, and a teacher of Drawing in the Central High School of Baltimore. We regard his work as invaluable. It ought to be in the hands of every mechanic. I am sorry to say, that many mechanics have no ambition for improvement in their business. They seem to be perfectly satisfied if they know how to do the manual part of their work, and make no effort to master the principles which they daily employ. A little study bestowed upon this excellent book, would give them a knowledge which would be of vast service to them, and save them much hard labor, and guard them from those egregious blunders which they so often make.

We would commend the work, not only to mechanics, but also to School Committees. It ought to be introduced into our Schools, that all the scholars who design to be mechanics, may be instructed in its principles. In some of our academies, Greek and Latin are studied by those who have no intention of fitting themselves for a profession. We will not say that the time devoted to these languages is thrown away, for there is nothing that we study which does not do us good; but this we say, it would be far better to devote the time to the study of that which will be useful in the pursuit intended to be chosen.

O. A. S.

Corrections.—Br. Browne desires us to make the following corrections in the article from his pen, which appeared in our paper of the 14th inst.:

"The communication makes me say, commencing at the elev enth line from the beginning: "Having been absent for half a year previous to my removal, there was necessarily some retrogression, notwithstanding the desk was ably suppiled on Sundays." This should be, "Having been destitute of a pastor for half a year previous to my removal," &c.

"At the close of my remarks in regard to Lebanon, I intended to say, that the Society in L. have recently secured the services of Br. J. S. Lee, late Principal of the Melrose Seminary, at West Brattleborough, Vt. Br. Lee is a gentleman of good attainments, and this, I believe, is his first experience as a pastor."

Bro. "L. C. B.," we followed the original, verbatim et literatim.

REMOVALS.

We learn from the "Trumpet" that Bro. J. Shrigley has accepted an invitation to settle with the Society at Newburyport, Mass. We heartily wish Br. S. good health and continued prosperity; but we fear the eastern winds will not be congenial with his present physical condition.

Br. L. B. Mason has asked to be dismissed from the pastorship of the 2d Universalist Society in Lowell, Mass.

Br. S. C. Loveland is about to leave Weston, Vt. He is an able and learned defender of the faith, and has gained an un-

sullied and extensive reputation by his uprightness and zeal in the Christian cause.

Br. J. S. Lee has removed to Lebanon, New Hampshire, not N. Y., as was incorrectly stated in our paper a few weeks since.

PETERSON'S MAGAZINE, or LADIES' NATIONAL.—This is a monthly published at 98 Chestnut street, Philadelphia, of high literary merit. Its pictorial embellishments are superb, and its contributors are among the most popular and talented writers of the age. "The Open Hand," "Flirts and Flirting," "Lucy Dale," and the other pieces, are of a highly literary and popular character. The work deserves a large patronage.

"WOODWORTH'S YOUTH'S CABINET."—This tasteful little monthly has reached us, abounding, as usual, with a good variety of well chosen, well arranged, choice matter for the young. The April number contains fourteen cuts: The Bottle Titmouse and its Nest, Newton's Church at Olney, &c., with short and interesting sketches, descriptions, tales and philosophical facts, charades, enigmas, &c., &c. The Cabinet is an old friend of ours, having been our family visiter for some time, and a very welcome one to the little folks at our domestic altar. The Cabinet is published at 135 Nassau-st., for $1.00 per annum. It is a chaste, instructive work, suited to all sects and classes, and admirably adapted to the young of both sexes.

Miscellaneous Department.

Original.

TO A SKEPTIC.

BY LAURA EGGLESTON.

Go, when the stars are blazing,
On heaven's deep sapphire hearth:
And Luna is arising,
To walk her glorious path.

Go, when the holy vesper
Ascends from vale and hill;
The wild winds softly whisper,
And chimes the tiny rill.

Go, when in yonder forest,
Is heard the owlet's scream;
While the sweet night-bird poureth
Her mellow, plaintive theme.

Go, when o'er earth is brooding,
The plume of midnight deep;
When vernal dews are flooding,
The floral gems asleep.

Go! Meditate on Nature's
Sublime and ample scroll,
And own a great Creator!
No longer be a "Fool!"

Unlock thy mental vision!
Behold the works of God!
He gave thee power of reason
Above the brutal clod!

Thy noble *mind* was given,
To worship the Divine;
To pass from earth to heaven,
With angel bands to shine!

Then come, thou learned skeptic,
Learn what is needful, best,—
The "Word of God!" Accept it,
For it will stand the test,
And make thee truly learned and wise
And warm thy heart, and ope thy eyes.

German, N. Y.

IMPERIAL FAMILY OF CHINA.

The Statues about the imperial clan are undergoing great alteration. Since the accession of the Mantchoo family to the throne, the various imperial branches have very rapidly increased. Their numbers make the keeping of genealogical tables a matter of great difficulty. The princesses are married to various Mongul and Mantchoo chiefs, but many remain maidens without a suitor. Only a few princes receive civil and military appointments; the remainder pass an idle life, some of comfort, and others of great misery, either at Pekin or in Leaou-tong.

In general, the allowance is very small, and quite inadequate for their maintenance; hence the shifts to which these scions of an illustrious house have frequently to betake themselves, and the disgraceful conduct of which they are often guilty. Having no employments, they acquire vicious habits, so that gambling, opium-smoking, and rioting, are ordinary occurrences. Few have any money of their own, and nearly all are dependent upon the imperial bounty; and, on account of their profligate habits, are continually in debt. There are many laws for the regulation of their conduct, but on account of their high birth, they enjoy considerable privileges, which enable them in general to defy such regulations.

A very common punishment to which they are subjected, is solitary confinement in an empty dark room, to allow them time to reflect upon their misdeeds. Others are banished to the wilds of Tsit si-har, or to the Yunnan Swamps, whence few ever return. The present Emperor has been very lenient towards his kinsmen, but nearly all his predecessors treated them with the utmost severity, and not unfrequently, with Turkish, jealousy, exterminated an entire tribe.

The attention of the Imperial Government seems to be directed solely to the suppression of piracy, which abounds in all its waters, the apprehension and execution of numerous daring robbers, the quieting of constant revolts, and the replenishment of its sinking treasury, piracy seems to flourish bravely, the Government being unable to get its naval forces to operate against the freebooters. To bribe the former to do something, several officers have been rewarded for services which are entirely ficticious.

ENCOUNTER WITH A PRAIRIE WOLF.

I have never known these animals, rapacious, as they are, extend their attacks to man, though they probably would if very hungry, and a favorable opportunity presented itself. I shall not very soon forget an adventure with one of them, many years ago, on the frontiers of Missouri. Riding near the prarie border, I perceived one of the largest and fiercest of the gray species, which had just descended from the west, and seemed famished to desperation. I at once prepared for a chase and being without arms, I caught up a cudgel, when I betook me valiantly to the charge, much stronger, I soon discovered, in my cause than in my equipment. The wolf was in no humor to flee, however, but boldly met

me full half-way. I was soon disarmed, for my club broke upon the animal's head. He then "laid to" my horse's legs, which, not relishing the conflict, gave a plunge, and sent me whirling over his head, and made his escape, leaving me and the wolf at close quarters. I was no sooner upon my feet than my antagonist renewed the charge; but being without weapons, or any means of awakening an emotion of terror, save through his imagination, I took off my large black hat, and using it for a shield, began to thrust it towards his gaping jaws.

My ruse had the desired effect; for after grinding at me a few times, he wheeled about, and trotted off several paces, and stopped to gaze at me. Being apprehensive that he might change his mind and return to the attack, and conscious that, under the compromise, I had the best of the bargain, I very resolutely took to my heels, glad of the opportunity of making a drawn game, though I had myself given the challenge.—[Journal of a Santa Fe Trader.

CHINESE LOVE OF MONEY.

Of all the men on the face of the globe, (and I have sojourned among several nations in my life says, a Canton correspondent of the Journal of Commerce,) I have never seen any equal to the Chinese in love of money. It is said this people have many idols, and so they have; but they are all worshiped as a means to an end; and their worship appears to be narrowed down to that one grand end—riches and the enjoyment of riches. Every city, and every street, nay, every house of every street, is dedicated to the god who brings riches. And impious would that man be esteemed, who neglected to light a taper, and burn three incense sticks every evening before that all-adorned idol. Even now, how do my ears ring with the exclamation of horror which burst from my landlord, some few evenings ago, when, on asking possession of his premises his incense pot was thrown into the street. The landlord now, on his own accord, comes almost every evening to my study to join in reading the Bible, and uniting his prayer to the true God with the disciples.

A MEMBER FOR LIFE IF NOT A LIFE MEMBER.

A young gentleman who was more fond of ladies' society than good sermons, invited a daughter of one of our missionaries to attend church with him to hear a sermon by a distinguished divine of the orthodox faith. It so happened that the elegant preacher preached that afternoon what is called a charity sermon; and our young gentlemen not having "come prepared" for such an occasion, called upon his fair companion for a loan of the wherewith to respond to the call of the "contribution box."

"Have you any money, ?" said he to the miss, "and if so, will you lend me a trifle ?"

"I have a bill," said the lady, offering him a bank note which he suddenly took, and dropped into the plate. The next day he called upon his creditor to pay up.

"How large a bill was that you gave me yesterday?" said he, as he drew a one dollar note from his wallet.

"Fifty dollars was the reply.

Mr. H——'s hands fell upon his lap, about three minutes he looked steadily into the lady's face without uttering a word. At length he gave a long, low whistle, rose slowly from his seat, bid the lady good night, said he would call again, and left for home.

Now fifty dollars to Mr. H.—— was no trifling sum, for he was "only a clerk" on a small salary; but he scratched round," raised the money and paid it over. That was the last contribution he has ever made to any charitable fund, and as for charitable sermons, they are his abhorence. He considers himself a "life member" of every benevolent institution in the country.—[N. Y. Day Book.

EXTENT OF THE INFLUEENCE OF THE PRESS.

The following remarks were from Mr. Bryant, of the N. Y. Evening Post, at the late Printer's Festival, in New York city, as reported in the Literary World:

"Permit me, Mr. President, to congratulate the society on the vast theatre which is opened to the American press. We print books and periodicals for twenty millions of people; but even while I am speaking, the number grows larger. Every vessel that lands passengers on our coast, brings new recruits to our army of readers; if they cannot read or understand our language their children will do both. Not a settlement is found in the woods or prairies of the remote West, where the book, the pamphlet, the newspaper, does not find its way; the press even goes itself with the American settler into the wilderness. When I see the multitudes which throng our wharves, ready to embark for California, I think not so much of the gold they will sift from the sands, as of the new communities of readers which they will find in that distant land, I think of the volumes printed in N. York, whose leaves will be turned on the shores of the Pacific. The time will come, when this mighty continent being peopled from ocean to ocean, with a race speaking the manly language of Shakspeare, the American press will be the most prolific and the most potent in its influences of any that the world knows. May these influences be as salutary as powerful."—[Norway Advertiser.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

LINES WRITTEN IN A BIBLE

PRESENTED TO A FRIEND.

Blessed Book! thy leaves unfold,
Treasures richer far than gold,
Gems, whose brilliance never fades,
Light that darkness never shades;
For thou hast a balm to heal
Every pang the heart may feel,
And by thee to us is given
Hope, that points the soul to Heaven!

Utica, N. Y.

Selected.

DAYS OF CHILDHOOD.

BY C. D. STUART.

The pleasant days of Childhood,
How swiftly have they flown,
Like young flowers in the wildwood,
When Autumn winds have blown;
They're gone, they're gone forever,
They will no more return,
Though memory holds them in the heart
Like ashes in the urn.

The happy days of Childhood,
When innocence and glee
With gentle fingers, tuned the heart

To music wild and free;
They're gone, they're gone forever,
Like rivers to the main,
Their dancing waves of joy and mirth
Will ne'er return again.

The holy days of Childhood,
Ere evil thoughts came near,
When in the heart no sin was found,
And on the cheek no tear;
They're gone, they're gone forever,
Like foot-prints on the shore,
Washed out by time's relentless waves,
They will return no more.

The pleasantest, holy, happy days,
Life's only blossom time,
Where are your buds which promise gave
Of flowers in summer's prime?
Though gone, though gone forever,
Ye haunt the heart and brain,
And memory keeps you to anoint
Life's after years of pain.

COUNSELS TO THE YOUNG

Aim at consistency in your Christian character. There is a beauty in moral consistency, which resembles the symmetry of a well-proportioned building, when nothing is deficient, nothing redundant Consistency can only be acquired and maintained by cultivating every part of the Christian character. The circle of virtues must be complete, without chasms, or obliquities. A character well proportioned and nicely balanced in all its parts, we are not very frequently permitted to witness; for, while in one branch there is vigor and even exuberance, in another there may be the appearance of feebleness and sterility.

The man who is distinguished for virtues of a peculiar class is apt to be deficient in those which belong to a different class. This is so commonly the fact, that many entertain the opinion that the same person cannot excel in every virtue. Thus it is not expected that the man of remarkable firmness and intrepidity, should at the same time be distinguished for meekness and gentleness.

But after making due allowance for a difference of constitutional temperment, we must maintain, that there is not, nor can there be, any incompatibility between the several virtues of the Christian life. They are all branches of the same root, and the principle which affords nourishment to one, communicates its virtues to all. As all truth is harmonions, however it may, on a superficial and partial view, seem to be contradictory; so all the exercises of moral goodness are not only consistent, but assist and adorn each other. This is so much the case, that symmetry of Christian character has by some distinguished casuistic writers, been laid down as a neccessary evidence of goodness, and it has been insisted on, as probable, that where one virtue seems to exist in great strength, while others are remarkably wanting, it is a mark of spuriousness. There is much reason in this view of the subject; for men are frequently found whose zeal blazes out ardently and conspicuously, so as to leave most others far back in the shade, while they are totally destitute of that humility, meekness and brotherly kindness, which form an essential part of the Christian character. Some men are conscientious and punctilious in the performance of all the rites and external duties connected with the worship of God, who are inattentive to the obligations of strict justice and veracity in their intercourse with men; and on the other hand, many boast of their morality, and yet are notoriously inattentive to the duties of religion.—Dr ALEXANDER.

AID CHILDREN IN THEIR STUDIES.

The good mother, or other discreet members of the family, can do much to encourage children in their studies. Even when the parent is not well skilled in the branches the child is attending to, she may exercise a powerful influence, by showing to the child that she is interested in its success.

If the children sit down to what they consider a task, and see no other member of the family attending to study, or taking any interest in their progress, it may be irksome, especially when all the rest of the family seem to be free from care or labor, and enjoying life in a cheerful manner, apparently without the labor of thought or reflection.

Many are qualified to aid children essentially in their studies, and all have the power of encouragement, which often operates like a charm upon the juvenile mind, and causes difficulties that loomed up to a discouragement in the distance, to diminish or vanish away, on near approach, or familiar acquaintance, through the aid of a kind friend.—[N. E. Farmer.

STORY OF THE CHAMOIS.

A hunter in the mountains of Styria in Austria, once found a chamois with two very little ones, in a hole on a top of a high rock. The little chamoises were sporting by their mother, and she was watching to see that nobody came near to hurt them. The hunter, holding by both hands to a rock, peeped at the happy family. The old Chamois caught sight of him, and ran at him in a fury, and with her horns tried to push him down into the place below. The hunter pushed her away with his feet, and still went on, coming nearer to the little ones. The poor chamois rushed back to them, and showed them how to leap from their hole on to another rock; but the young creatures were too young to jump so far. What would become of them? The hunter with his gun was creeping very close. At last the mother thought of a plan. She made her body into a bridge. She stretched her forefeet to the rock beyond, and looked back at her little ones hoping they would know what to do. And they did. They sprang upon her as lightly as cats and reached the other side; and then all three were off like the wind, and were soon out of reach of that hunter's gun.

HONESTY THE BEST POLICY.

We heard a little fellow say that he had a dime, and intended to hammer it out flat, so as to pass it off for a shilling; and then change it off for a dime and two cents and follow the process of hammering out and changing off, until he could make enough to take him to the circus. His first attempt was near the railroad depot, where he saw a train of cars ready to leave, so he laid his only dime upon the rail of the track, to make the first trial. The first wheel that passed over it flattened it out fine, and it tickled him to think he was going to have such a nice shilling. But lo and behold! the next wheel carried the dime along with it; and thereby he lost his all leaving him without a cent.

He will by this time doubtless know that "honesty is the best policy," and that he had better have saved his dime for some other, and better purpose, than for a circus.

Do good to your friend, that he may be more wholly yours: to your enemy that he may become your friend.

SELF DEPENDENCE.

The success of individuals in life is greatly owing to their learning early to depend upon their own resources. Money or the expectation of it by inheritance, has ruined more men than the want of it ever did. Teach the young men always to rely upon their own efforts, to be frugal and industrious, and you have furnished them with a productive capital which no man can ever wrest from them ; and one which they themselves will not feel disposed to alienate.

GRATITUDE AND REVENGE.

These are two of the strongest and most active passions in man's nature. Gratitude has led men to sacrifice their lives for a benefactor; Revenge has caused them to take the life of him who has injured them.—Gratitude has transformed a poor wretch, destitute of aught save a heart to feel, into a nobled-souled, high-principled man, and has proved an entering wedge to a host of other virtues; Revenge has made of man a fallen spirit, capable only of fearful passions, and dark designs against his brother man. The former quickens the angel's wings on his message of love; the latter urges man onward, till all of the angel in his heart has given place to the fiend. The former is the silken band, by which the Father of Mercies has surrounded each one of his children, by which he gently draws them to Himself; the latter surrounds the human heart with a wall of adamant, through which no ray of the sunshine of love can pierce, but all is black and gloomy night.

How early do these two passions manifest themselves in the human heart? Do a kindness to a child, and how long does he remember you with gratitude! Perhaps that kind word spoken by you, and soon forgotten, but remembered by him, will be recalled to you in after years when the boy has become a man, and the frost of age is on your brow. Perchance that kind act which cost you nothing, will be repaid fourfold, when you too may need a kindness Then, when poverty or disease assail you, friends will be near to soften the hard hand of adversity, and administer the balm of kindness to an aching heart ; friends, not induced to watch over you by the hope of gold, but prompted so to do by the kind angel Gratitude.

Remember, all ye who count kind words and loving smiles bestowed upon a child for nothing, remember that they are as precious seed, sown in the fruitful soil of a young heart, and will one day bring forth an abundant harvest of gratitude and love.

None the less early do injuries and unkindness take their effect upon the heart of a child. A few gentle spirits there are, upon whom such things fall with a crushing weight, leading them to no other feeling, but that of utter hopelessness. From such gentle hearts, unkindness quenches the light of hope, and joy, but it does no more. It kindles no evil passion there, to burn and consume forever. Others there are, whose spirits, naturally fiery and passionate, rise up against unkindness with a fearful power, and the child is taught his earliest lesson in revenge. For a time, such feelings are but transient, as the injuries are inflicted, but, by and by, they take possession of his soul, and, when the boy becomes a man, instead of being the noble creature for which he was formed, he is the slave of a passion, the most dark and fearful which can rule the heart of man.

Pause then, ere by word or deed, you would inflict an injury upon that noble-hearted boy, or that gentle girl. Suffer not a harsh word to escape your lips. It may rouse a spirit in his heart, which your power cannot drive from thence, and which you will ever regret most bitterly, when, in after years, you see its fearful results. Let not your soul bear the burden of having taught "one of the little ones" whom Jesus loves, his first lesson in Revenge.

How easy is it for us, if we will, to sow thick around us kind deeds and gentle words! There is a fable that dragons' teeth once sown in the ground, sprang into a band of armed men. In their place, let us sow the pearls of kindness and the tears of sympathy, and, instead of a band of warriors, an angel form shall arise, bearing the name of Gratitude.—*Olive Branch.*

DRUNKENNESS.—The fact that drunkenness perpetuates its influence from parents to their children, has long been observed by reflecting, philosophical minds. "If," says, Burton, Anatomy of Melancholy "a drunken man has a child, it will never likely have a good brain." "It is remarkable," says Dr. Darwin "that all the diseases from drinking spirituous or fermented liquors, are liable to become hereditary, even to the third generation, gradually increasing, if the course be continued, till the family become extinct." Even at so remote a period as Plato's, he remarked the deteriorating influence of parental indulgence upon the offspring; and Plutarch says with impressive bluntness, "Ebrii gignunt ebrios."—drunkards produce drunkards.

He who is most industrious has really the most of leisure; for his time is marked out into distinct portions to each of which something is assigned ; and when the thing is done, the man is at leisure ; but a dead calm settles over him who lives an idle life.

TRUE TOLERANCE.—We ought in humanity, no more to despise a man for the misfortunes of the mind, than for those of the body, when they are such as he cannot help; were this thoroughly considered, we should no more laugh at a man for having his brains cracked than for having his head broke.—*Pope.*

A venerable minister, who had preached some 67 years in the same place, being asked what was the secret of long life, replied: "Rise early, live temperately, work hard, and keep cheerful." Another person, who lived to the great age of 100 years, said in reply to the inquiry, "How he lived so long?" "I have always been kind and obliging; have never quarrelled with any one; have eaten and drank only to satisfy hunger and thirst, and have never been idle."

A mother admonishing her son, a lad of seven years of age, told him he should never defer till to-morrow, what he could do to-day. The litte urchin replied, "Then mother, let's eat the remainder of the plum-pudding to-night."—[Christian Inquirer.

Two travellers met on their journey, and the following may be imagined to be the subject of their discourse:—"Did you see Jones?" asked one. "Yes," replied the other; "I met him as I was going to Brighton, and as he was going back to town ; and he was going to tell me how he was going on, when the guard cried out "The coach is going." So I was obliged to go without hearing what he was going to say."

CREAM that has been suffered to stand until rancid, or slightly mouldy, which is often the case, should never be churned; it may make very palatable cream cheese but abominable bad butter. Cream never rises from the milk after thirty-six hours standing. This may be proved by the lactometer. It becomes more solid, and thus appears thicker, but nothing is gained in quality by, suffering it to stand too long before skimming.

THE PLOW—Its one share in the bank of earth is worth ten in the bank of paper.

Agricultural Department.

HOT BED FRAMES AND SASHES.

The usual method of forming hot bed frames, is to place posts in each corner, or if more than one light in length, at convenient distances, and to nail boards on the outside of these posts. The part of the frame above the surface of the soil on the outside of the bed, is thus exposed to the low temperature of the surrounding atmosphere, with only the protection of the intervening board, and hence the awkward necessity of piling the earth up around the outside, to keep out frost. All this may be readily avoided, by nailing a board around on the *inside* of the posts, thus leaving a space of air between the two boards, and by capping the upper edge with a flat piece, there can be no circulation of this air so confined. It is well known that double walls, windows,&c, are a perfect protection against frost, and for hot beds is particularly desirable. When beds are not thus prepared, the earth from the outside cannot be safely dug up to introduce fresh linings of hot dung, but with the double sides proposed above, the linings may be renewed in the coldest weather. After the outside digging is below the surface of the inside soil, but one board will intervene between the dung lining and the base of the hot bed. Another advantage to arise from this construction is, that the inner and not the outer board being the size of the sash, the bed is larger, as the room occupied by the posts is outside instead of inside the frame.

Sashes should never be made with square ends to the glass; where they lap the water will remain, some time in large drops or globules, forming lenses; the foci of which, from the heat of the sun, destroys plants; but if the ends of the glass be slightly *curved*, but one drop of water can remain, and thus the joints are always clean, and free from the objection above named.

DIRECT TESTIMONY.

A subscriber in Oakland County, Michigan, writing relative to his last crop, says: "I shall have of wheat barley, corn and oats, (principally wheat,) on 43 acres, about 1750 bushels. For the continued increase of my crops, I am mainly indebted to the agricultural works and journals. My neighbors say it is luck, but they have the same sun, soil and rain. They think they can cheat the land, and not have it cheat tem in return—but in this they will be mistaken."

This "lucky" farmer usually grows from 40 to 43 bushels of wheat per acre, and other crops in proportion; while the crops of his unlucky anti-book farming neighbors are annually decreasing—becoming "small and beautifully less." Comment is unnecessary.

BUSINESS ITEMS.

Will some of our friends supply us with the following back Numbers of Vol. I. of the Ambassador—No. 8, 23, 33, 36, and 44. We wish to complete a few sets for binding.

Our subscribers at Worcester, Mass., will hereafter receive their papers by Mail, instead of by Express.

MARRIAGES.

On the 29th ult., in the Murray-street Church, by Rev. E. H. Chapin, Mr. R. T. Goldsmith, to Miss Rebecca Ann Harrison, both of this city.

In Perryville, by Rev. A. W. Bruce, Stephen Freeman, Esq., to Mrs. Rachel Brooks.

Also by the same, in Sullivan, Mr. Lorenzo F. Gooden, to Miss Margaret A. Hazeltne.

DEATHS.

In this city, of Typhus Fever, on Sunday, 15th inst., Mr. Charles L Scott, aged 46 years.

It is with feelings of deep affliction we announce the death of Br. Scott. The suddenness of the event and the severity of the loss has overwhelmed us with sorrow. Br. S. was well known in this community, and greatly beloved, and respected as an upright, honest, and benevolent man, and devoted Christian. He has long been associated with our denomination, and always borne an active part in whatever way he could aid its progress. He has labored in the Bleecker-st. Sunday School, of which he was for several years superintendent, nd a teacher, both before and after filling that position. He was also a Trustee in the Society, and a Deacon in the Church for several years, and at the time of his death. He was always punctual in his attendance to the institutions of religion, and ready to work in every way he could to make himself useful. His death has caused a feeling of depression in many hearts, and his memory will long live in the minds of those who were associated with him.

He has left a wife and family, and relations, but not without the support and consolations of religion, and the memory of his good works and kind counsels, which will afford them much comfort in their affliction. May his death be sanctified of God to them, to the church and society of which he has been a most useful member, and to all who knew him.

His funeral was attended from the Bleecker-st. church, on Tuesday, by a large concourse of afflicted friends. It was a solemn sight to see his body laid before the altar where so lately he had worshipped and served at the communion table. His voice was silent, his countenance pale—but yet he spoke to us in the memories of the past, exhorting us to future duty. Brs. Chapin, Williamson and Balch, took part in the solemn services of the occasion. Many countenances witnessed what their hearts felt on that occasion. The body was taken from the church and conveyed to the Steamer Vanderbilt, whence it was conveyed to Charlestown, Mass., for interment. W. S. B

In New Britain, Conn., on the 12th inst., Mr. Joseph P. Bevins, formerly of Middletown, Conn., and latterly of this city.

In Kelloggsvile, on the 10th of March, after an illness of about two weeks, Mrs. Charlotte Austin, wife of Jerard Austin, aged 24 years, 5 months and 16 days.

In Ellisburgh, April 2d, after a lingering disease of five years and a half, Daniel Harlow, second son of Isaac Mendell, Esq., aged 22 years.

In Perryville, Madison Co., March 27, of Inflammation of the Lungs, Miss Emily Britt, aged 26 years.

NEW-YORK MARKET—WHOLESALE PRICES.

CORRECTED WEEKLY.

PROVISIONS.

Flour, per bbl.,	$4 87a5 00	Beef, mess, per. bbl.	12 50a13
Wheat, Genesee, bush.,	1 25	" Prime, "	$9 50a9 75
" Western, "	1 05a1 15	Lard, per lb.,	6 1
Indian Meal, per bbl.,	2 62	Cheese, "	7
Corn, round, per bush.,	56	Butter, Orange Co. dairy,	20a25
" mixed, "	51a53	" Western "	13a15
" New Orleans, "	48a	" Ohio Common,	12a13
Rye, "	58a59	Salt, Turks' Island, bush.,	21
Oats, "	30a32	" L'pool grnd, sack,	1 02a1 12
Pork, Mess, per bbl.,	10 75	" " fine, "	1 10a1 15
" Prime, "	$8 15	Wool, pulled and fleece,	23 a 26

MISCELLANEOUS.

Hay, pressed, per 100 lbs.	40a50	Timothy Seed, tierce,	18a20
Hops, per lb.,	9a10	Clover " per lb.,	7
Leathers, live American,	37 1-2	Flax, rough, in bulk, per	
Flax, per lb.,	9	bushel,	1 20a1 22

UNIVERSALIST BOOK OF REFERENCE—This is a compendium of the doctrines and duties taught by Universalism. Price $1